

select a suitable spot for another encampment, and to clean out the wells. This done, the women pack the tents and the men form the cattle into droves. The camp is ready and starts before dawn, the good women of the family riding in front. I met one old lady in this honourable position, mounted astride a bullock and looking anything but graceful. After her came the other women, variously mounted on the top of carpets, tea-kettles, tents, etc., the whole being made to wear, as far as possible, a festive aspect. The length of a stage is from thirteen to seventeen miles, and the aul traverses about twenty-five miles in twenty-four hours. On arriving at the place of encampment it is the office of the wife to put up the tent. I chanced to see a woman begin to do so, and would not stir from the spot till I had witnessed the whole operation. The principal parts of a kubitka, or tent, are large pieces of felt to cover a frame work that consists of lintel and side posts for a door, and pieces of trellis-work surmounted by poles that meet in the centre. On this trellis work are suspended arms, clothes, bags, basins, harness, and cooking utensils. Not that there is a large variety, however, of the last, for most of the cooking is done in a large open saucepan that

stands on a tripod over a fire in the middle of the tent. Crockery ware is not abundant, being of hazardous carriage, and metal goods are not cheap, so that leather has to do duty not only for making bottles (specially those for carrying koumiss) but also pails, some of which are furnished with a spout. I met with no small saucepans or tea-kettles of English shape, their place being supplied by kurgans, or water-ewers, somewhat resembling a coffee-pot. Round the walls of the tent are piled boxes, saddles, rugs, and bales of carpet, against which the occupants lean, the head of the household sitting opposite the door, and in front of him the wife in attendance. I was honoured with an invitation to dine in one of these tents, the dishes being put before us according to our rank. I heard nothing of grace before meat, but I never saw anything to exceed the alacrity with which the dishes were cleared. Hands were knives and fingers were forks, the meat being torn from the bones as by the teeth of hungry dogs. It is considered polite for a Kirghese superior to take a handful of pieces of meat and stuff them into the mouth of an inferior guest, an elegance I saw practised on another, but from which, mercifully, I myself was excused.—*Harper's Magazine.*

CORRESPONDENCE.

Editor of THE MONTHLY:

DEAR SIR,—A great deal is said just now regarding the supply of teachers as being in excess of the demand. From almost every part of the Province there comes the report that the profession is overcrowded. Now I would like to call attention to what is, I think, worth considering in connection with this matter, viz., that while not half of those who write at the non-professional examinations are successful, in most cases all who write

at the Model School professional examinations are allowed to pass. There are counties in which every candidate that writes is almost sure to receive a certificate. Is this to be taken as meaning that the most important part of a teacher's training is the non-professional; or that any one with sufficient scholarship can by a term at a Model School be made "apt to teach?" It does look as if a little more emphasis might be placed on the professional training of third class teachers.

Yours, J. E.